THE IMPROVABLENESS OF Water-Baptiſm:

OR, A DISCOURSE CONCERNING The *Gravity* and *Seriouſneſs* of the *Action*, AND THE *Uſefulneſs* of the *Sacred Inſtitution* of *BAPTISM*.

Inſtructing all *Parents*, how great a thing they do, when they bring their Children to that *Holy Ordinance*. And all Perſons, whether young or old, what *Obligations* their Baptiſm hath brought them under; what *Wrath* it hath expoſed *wicked* and *impenitent perſons* to; and what *Uſe* they may make of their *Baptiſm* for *Confirmation of their Faith*, and *quickning* them to *Repentance* and an *holy Life*.

Diſcourſed from *Rom.* 6. 3, 4. by way of SERMON.

By *JOHN COLLINGES*, D. D. Miniſter of the Goſpel in *NORWICH*.

Gal. 3. 27. *For as many of you as have been baptized into Chriſt, have put on Chriſt.*

Ambroſ. lib. de Sacr. Veniſti ad fontem, ingreſſus es, conſidera, quid videris, quid locutus ſis diligenter——Et alibi——Non ſanat Baptiſmus perfidiorum, non mundat ſed polluit, &c.

LONDON, Printed by *A. Maxwell* and *R. Roberts*, 1681.

TO THE
READER.

Christian Reader!

THE Age wherein we live hath been so fruitful in good books of all sorts, above all the Ages that have gone before us, that were it not for the former part of that Prophecy, Isa. 11. 9. They shall not hurt, nor destroy in my holy mountain (at which work we daily see Papists and Atheists yet very busie) We should conclude this the very time there prophecied of, when the earth should be full of the knowledge of the Lord, as the waters cover the Sea. So as were it not for some particular subjects, not yet so fully handled, and the vanity of humane nature, rather to affect to read the same thing in a new book, and a new stile, than in one of ancienter date, there might a supersedeas be given to the Press, that the world might contain the books of men.

Amongst other subjects, something (in my opinion) as yet too little discoursed of, is this of Baptism. It hath been discoursed by many Systimatically, and by many Polemically, but by few Practically. The Papists, who for a thousand years had held the far greater part of the Christian World in subjection to their most erroneous Doctrines, and superstitious usages, attributed so great a vertue to the work of Baptism done (whether by a Priest or a Midwife), and had laid so much of their hay and stubble on this foundation, that men of sense and Religion could by no means agree to them: and some on the other extreme began to think, Baptism in the whole was but a needless Ceremony, because the Papists had added so many idle ceremonies to it. Bellarmine reckons no less than Twenty-two. In the proponing the name. 2. The scrutiny, whether the persons were competent.

petent. 3. The Renouncing the Devil, and all his works. 4. A profession of the persons faith. 5. The sign of the Cross. 6. Exorcisms. 7. Breathing on the person baptized. 8. Salt put into the mouth. 9. Touching the Childs nose and ears with Spittle. 10. Unction with Oyl. 11. Laying the Priests hands on the child to bless it. 12. Abstenence from wine and flesh. *These he makes Ceremonies necessary before Baptism. At* Baptism, 13. The giving of the name to the person baptized. 14. Sureties. 15. The Consecration of the water. 16. Dipping thrice. 17. That it be at Easter or Whitsontide. *After Baptism he makes necessary,* 18. An holy kiss. 19. An anointing the crown of the head with Oyl. 20. Putting a lighted Wax-candle into the baptized persons hands. 21. Putting upon him or her a white garment. 22. Giving the person baptized Milk, Honey, or Wine. *How vain doth man become in his imaginations, as to sacred things, when he leaves the word of God! Our* Forefathers *were imployed in throwing out the* Popish rubbish, *and restoring the* Ordinance to the purity of its Administration; *and while they were doing that, they were troubled with the* Socinians *(whose opinions in this the* Quakers *now espouse) making Baptism needless; and with the* Antipædobaptists, *denying its use as to* Children: *and multitudes of books have been wrote on these Arguments. By this time another generation appeared, maintaining* Baptismal Regeneration, *or rather real and true* Regeneration, *as well as* Justification upon Baptism. *Some few books have been wrote on this argument. And I perswade my self, that one great thing which hath led some Divines of note, to assert, that the* baptized persons *are forthwith* justified *and* regenerated, *is because they have thought it absurd so much as to imagine, that Christ should create an* Ordinance *that should have no real* effect *or* usefulness; *and what effect they should ascribe to it best than this, worthy of so great an* Institutor, *they could not tell: Besides, that this* notion *excellently served the design of others, who without this discharge of the guilt of* Adam's, *and* Original sin, *would have found it an hard task to have maintained a power in* mans will to what was spiritually good; *or* Justification *any other way, than by the* imputed Righteousness of Christ. *These controversies have so imployed the Pens of those great and learned men, who have wrote about* Baptism, *that scarce any hath wrote* fully *and* practically *upon it, to satisfie the world of the* usefulness *of* Baptism, *or to* instruct *it concerning the exceeding* solemnity, *gravity and* seriousness *of the Action. It is*

thirty

thirty years *ſince I (at that time a very young man) endeavoured my own ſatisfaction in the caſe, and then communicated my* Meditations *from the Pulpit, to the people to whom God had at that time ſet me in relation. Lately I fell upon my* Notes, *and reviſed them, adding ſome things from my maturer judgment: Diſcourſing them privately, I was deſired by a firſt, and a ſecond perſon, who heard me, to give them the* Copies *of them, they being perſons whoſe* Piety *and* Judgments *I had reaſon to value. I thought they might alſo be uſeful to others, and reſolved to give them both to them and others from the Preſs. Two fruits of this Diſcourſe I would hope for, and ſhall pray for; which if I obtain, I ſhall gain my great end in the Publication of it.*

Firſt, *That thoſe Parents into whoſe hands it ſhall come, and to whom God* ſhall hereafter give Children, *which they ſhall offer to God in Baptiſm, would as ſadly reflect upon their former perfunctory performance of their duties in this* grave *and moſt* ſolemn action, *and their neglects in minding their children when they have come to years, of this* dedication, *and of the ſolemn* Oath to God, *in which they engaged them, and call upon them to remember it to fulfil it: ſo that they would be more* grave *and* ſerious *in thoſe* actions for the time to come, *and not make* Chriſtnings *(as they call them) meerly times for* Compotations, Collations *upon* friends, *and* banquets. *I did not think it neceſſary; but I bleſs God, this Ordinance had always that awe upon me, that I chuſe to baptize my Children on the* Lords-days *in the* publick Congregation, *and with very* little company *attending from the houſe to the* Congregation, *thinking in that action I had ſomething elſe to do than to entertain my friends with ordinary diſcourſes.*

Secondly, *That all* perſons baptized may from hence be inſtructed, how uſeful their Baptiſm may be to them, if the fault be not in themſelves, *though it doth not actually juſtifie, and waſh away Original ſin (which I durſt not aſſert). By this ſhort diſcourſe,* Reader, *thou mayeſt (if I miſtake not) eaſily underſtand the* nature of Baptiſm, *and of thy* engagement to God *in thy* Baptiſm; *and know how to make uſe of an* Ordinance of God, *under which thou haſt been brought, and which, it may be, hath lyen dead by thee many years, becauſe thou knoweſt not how to*

make

make a ſpiritual uſe of it. Such as the diſcourſe is, it is now tendred to thee; if it doth thy Soul any good, pray for the Author, *who is a* debtor *to thee, and to* all, *in the buſineſs of the* Goſpel, *and*

Norwich, Dec. 13. 1680.

Thy moſt affectionate Friend and Servant for thy Souls advantage,

JOHN COLLINGES.

ROM. VI. 3, 4.

Know you not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his Death?
Therefore we are buried with him by Baptiſm into Death, &c.

THE great Apoſtle of the *Gentiles*, in this Epiſtle, hath been vindicating the ſame bleſſed Doctrine, concerning *the Juſtification of the Soul before God by the Righteouſneſs of Chriſt* (which *Chap.* 4. *v.* 6. he calleth *an imputing of righteouſneſs without works) received by faith*, which we are at this day contending for: A Doctrine which *Luther* was wont to call, *The Article of a ſtanding or falling Church*: A Church keeping, or loſing its purity and integrity, as it upholds, or loſeth this great truth. Of which we may ſay, as one of the Ancients concerning that Text, 1 *Tim.* 1. 15. *It is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave ſinners.* We could better want the Sun in the firmament, than this great light in holy Writ. Or as *David* ſaid of the *Sword of Goliah*, *There is none to it*; without which it is impoſſible to relieve a ſoul in a diſtreſs of Conſcience, and under the violence of a temptation, as *Luther* rightly judged upon his reſtoring of this great point in *Germany*, in the beginning of that *Reformation*, of which God made him ſo bleſſed an inſtrument. This is that great *Doctrine* which made St. *Paul* profeſs, *Chap.* 1. *v.* 16. that notwithſtanding all the oppoſition the *Jews* made to it, notwithſtanding all their ſcoffs and drolleries, *he was not aſhamed of the Goſpel of Chriſt, for it is the power of God to ſalvation to every one that believeth, to the Jew firſt, and alſo to the Greek: For* (*v.* 17.) *therein the righteouſneſs of God is revealed from faith to faith*; and conformable to the Doctrine of the Old Teſtament (the New Teſtament being, as *Auguſtine* called it, the Revelation of the Old, as the Old was *Occultatio*

V. Lutheri Epiſt. ad Eremitam, in Sculteti annal. in anno 1517.

tatio novi, the New Teſtament in a Myſtery), for it was written there, Hab. 2. 4. *The juſt ſhall live by faith.* That text, *Rom.* 1. 17. *Luther* tells us infinitely perplexed him, he was miſerably tortured to underſtand how *the righteouſneſs of God ſhould be revealed from faith to faith*; for ſtill he dream'd (having been all his lifetime before a Papiſt) of a *righteouſneſs of his own*; but at laſt he began to conceive that *the Righteouſneſs of God* might ſignifie in a *paſſive ſenſe*, not a righteouſneſs in which a man ſhould walk before, and towards God, but the *righteouſneſs wherein a man ſhould appear before God as righteous*; as the *power of God*, and the *wiſdom of God*, in ſome Texts ſignifieth that power by which God maketh us ſtrong, and *that wiſdom* by which God maketh us wiſe. Now as *life* and *immortality*, ſo this *righteouſneſs* was not firſt diſcovered, but brought to light by the Goſpel, fully and clearly there manifeſted. When *Luther* apprehended this, he tells us the Goſpel looked upon him with quite another face. *Now*, ſaith he, *look how much I before hated that word, The righteouſneſs of God; ſo much now I loved that moſt ſweet word, and that place of St.* Paul *was to me the very gate of Heaven.* This Doctrine was but darkly revealed in the Old Teſtament in *types* and *prophecies*, and *dark ſayings*; but in the Goſpel it is fully revealed, *viz. That the righteouſneſs by which a ſoul is juſtified, and by which it muſt ſtand righteous before God, is not a righteouſneſs of Works, neither an obedience of the Law contained in Ordinances, which Law is periſhed; nor yet our obedience to the Moral Law, whether by works done before, or after converſion; but the righteouſneſs of Jeſus Chriſt on Gods part imputed to us without works, on our part received by faith*, as it is expounded *Phil.* 3. 10. and in ſeveral other places of the New Teſtament. The Apoſtle having laid down this *Propoſition* in *Chap.* 1. *v.* 16, 17. he confirmeth it by a very great variety of argument in the remaining part of the firſt Chapter, and in *Chap.* 2, 3, 4, 5. In the firſt and ſecond Chapters he proveth it by an *Induction*: If works will juſtifie any, they muſt either be the works of the *Heathens*, or the works of the *Jews*. As to the firſt, he proveth that the works of the Heathens could not, for they were *abominable*, ſuch as the wrath of God was revealed againſt, Acts of *ungodlineſs* and *unrighteouſneſs*. Chap. 2. He proveth that the works of the *Jews* could not, for they were imperfect, and they reſted in ſome rituals, and external priviledges, which could never juſtifie a ſoul. In the third and fourth Chapters he proveth

Jam quanto odio vocabulum. Juſtitia Dei oderam ante: tanto amore dulciſſimum iſtud vocabulum extollebam, ita miki iſte locus Pauli fuit vere Porta paradiſi, Luth. Jenæ. t. 1. op. in præfat.

proveth it as by other arguments, ſo from the inſtances of *Abraham* and *David*; the ſame way that *Abraham* the *Father of the faithful was juſtified*, the ſame way muſt all *believers* (his children) be juſtified; and the ſame way that *David* was juſtified, the ſame way alſo muſt we be juſtified; but *Abraham* and *David* were both juſtified by an *imputed righteouſneſs*. In the fifth Chapter he argueth from the *ſweet fruits* which flow from *juſtification by faith*. In that Chapter, *v.* 20. he had ſaid, *But where ſin abounded, grace did much more abound*. The wiſe Apoſtle foreſaw there would be that very clamorous objection made, which we hear now made againſt this excellent *Doctrine* of the Goſpel, viz. *That it openeth a door to licentiouſneſs, deſtroyeth any obligation to good works, giveth a licenſe to ſin*, &c. He therefore in this Chapter obviateth this ſilly, or malicious cavil, *What ſhall we ſay then* (ſaith he)? *ſhall we continue in ſin, that grace may bound?* May we then neglect any good works, becauſe we are not juſtified by works, but by the *aboundings of grace* freely imputing the *righteouſneſs of Chriſt* to us?

1. He *averſateth this*, and rejects ſuch a notion with utmoſt *abhorrence* and deteſtation. *God forbid* (ſaith he) far be it from us to aſſert any ſuch thing, or to lay down any *poſition* from whence *any* ſuch thing can be reaſonably concluded. Then he proceeds to prove, that there can be no ſuch concluſion drawn from his premiſes: *For* (ſaith he) *how ſhall they who are dead to ſin, live any longer therein?* The ſtrength of the Argument lyeth in this *Hypotheſis*, That God at the ſame time that he diſchargeth the ſoul from the guilt of ſin, and the obligation to death, under which ſin layeth it, doth alſo renew and ſanctifie the heart, and deſtroyeth the *Souls appetite* and *love to ſin*; ſo that ſin hath no longer a power and dominion over the Soul: and look as for a *dead man to live*, is a *contradiction*; ſo it is no leſſer *contradiction* for a *juſtified ſoul* to live in ſin; every *juſtified ſoul* hath an heart *dead to ſin*, and ſo cannot any longer live therein; he may be overtaken with faults; he doth ſin ſeven times in a day; and who knoweth how often he offendeth? But he ſinneth not as other men; he cannot live in ſin, much leſs take an encouragement to ſin from the grace of God abounding towards his ſoul for the *juſtification* of it.

2. In the Text which I have read to you, he proveth it from our *Baptiſm*, *Know you not* (ſaith he) *that ſo many of us as are*

baptized into Christ, are baptized into his Death? Therefore we are buried with him by baptism into death. In the words you have,

1. A *Preface*, *Know you not?* Which confirms the following *Proposition*, as a Proposition of undoubted truth, and great *Evidence*, such as all good *Christians* must be supposed to *know*; and it were strange if any understanding Christian should be ignorant of so evident a truth.

2. A *Proposition*, in those words, *So many of us as are baptized into Christ, are baptized into his Death.*

3. Here is the proof of this *Proposition*, or (if you had rather call it so) an *Inference* upon this *Proposition*, *We are therefore buried with him by Baptism into death.* What is necessary for the *Explication* of the words, you shall have in the Explication of the *Proposition*; which for the advantage of your memories, I shall deliver you in the words of the Text.

Prop. *So many of us as are baptized into Christ, are baptized into his death, and buried with him by baptism into death.*

The Proposition will only require *Explication* and *Application*. In the first I have these *Questions* (which all of them have their difficulty) to open to you.

Quest. 1. *What this is to be baptized into Christ?*
Quest. 2. *What it is to be baptized into the death of Christ? and in what sense those who are baptized, are baptized into the death of Christ?*
Quest. 3. *How we are buried with Christ by Baptism into death?*

Quest. 1. *What is this to be baptized into Christ?*

I do not think that this is to be expounded by being *baptized* according to the true form of Baptism, *In the name of the Father, the Son and Holy Ghost.* I can easily allow that to be comprehended in this phrase, but I can by no means allow it to exhaust the full sense of it; for I cannot understand how in that sense a person baptized, can be said to be more *baptized into Christ*, than into the *Father* or the *Holy Ghost*, εἰς χριστὸν must certainly be more than εἰς ὄνομα χριστοῦ. *Ambrose* is (I think) a little critical, when to justifie this restriction of sense against the aforementioned obvious objection,

jection, he tells us, That in the name *Chriſt*, is not only to be underſtood that perſon whom the name denotes (*viz.* the ſecond perſon in the Trinity), but the other two perſons, *qui mittit*, he who ſends, who is the Father; and *qui ungit*, he who *annointeth*, who (ſaith he) is the *Spirit*, the third perſon in the bleſſed Trinity.

2. We often meet with phraſes much a-kin to this in holy Writ, ἐπὶ τῷ ὀνόματι, *in the name of Jeſus Chriſt*, Acts 2. 38. *In the name*, εἰς τὸ ὄνομα, *of the Lord Jeſus*; *in the name of Paul*, εἰς τὸ ὄνομα Παύλου, Acts 8. 16. 1 Cor. 1. 13. εἰς τὸν Μωσῆν, *into Moſes*, 1 Cor. 10. 3. *We are baptized into one body*, εἰς ἓν σῶμα, 1 Cor. 12, 13. *Into Chriſt*, Gal. 3. 27. (the only text in Scripture fully parallel to this), *Into the name of the Father, the Son and the Holy Ghoſt*, Mat. 28. 19. We tranſlate it [*in*] in the *Greek*, it is εἰς τὸ ὄνομα. The phraſe, as it lyes before us, may ſignifie ſeveral things.

1. *The term of the Action:* So we may be ſaid to be baptized into Chriſt, 1. *As we are baptized into the Goſpel of Chriſt:* thus *Origen*. We are not baptized into the *Law*, but into *Chriſt*; not into the Doctrine of *Juſtification by works*, but *by faith* in Chriſt. Chriſt is ſo much the ſubſtance of the Goſpel, that his name is ſometimes put for the Goſpel: ſo *we preach Chriſt*, i. e. the Goſpel of Chriſt. The *Jews* were baptized into *Moſes*, into the *Cloud* and the *Sea*, 1 *Cor.* 10. 3. We are baptized *into Chriſt*; they ſignified *a Chriſt to come*; you are baptized into a *Chriſt already come*, who hath *died for your ſins*, into a Doctrine that ſo teacheth you. *Actus terminum.*

2. Or ſecondly, *Into the profeſſion of the Goſpel* Paul tells the believers at *Epheſus*, that *John* baptized with the baptiſm of *Repentance*, that they ſhould *believe on him who ſhould come after him*, Acts 19. 3. that is, on *Chriſt Jeſus:* but now we are baptized into *Chriſt*, and into the *Baptiſm of Chriſt*; That we ſhould believe on him who is come, *who hath died for our ſins, and riſen again for our juſtification:* We are baptized into the profeſſion of this faith.

3. Or thirdly, *Into Chriſt*, that is, *into the myſtical body of Chriſt:* thus *Pareus:* and *Eſtius*, into the number of viſible Saints, viſible Profeſſors, &c. And thus it excellently agreeth with that of our Apoſtle, 1 Cor. 12. 13. *By the Spirit we are baptized into one body.* *In populum Dei adoptamur.* Pareus.

2. The phraſe (ſecondly) may denote the *nature of the Act of Baptiſm:* and ſo two things are ſpoken in it.

1. *That in Baptism we are dedicated, and given up to the Lord Jesus Christ:* By Baptism (saith *Estius*) we give up our Names to Christ: We are assigned over to the Grace and Kingdom of Christ: This is the very nature of Baptism, to give up, and assign the baptized person to the service of Christ.

Regno & gra. illius assignari. Musculus.

2. Nay there is not only in Baptism a dedication of the Soul to Christ, to his Kingdom and Grace; but *there is an initiation of the soul, and a solemn adstriction, and binding over of the soul to the service and obedience of the Lord Jesus Christ.* There is a vow, and a Covenant in Baptism, as Circumcision of old was the *Lords Covenant*, the sign and symbol of his Covenant with the Jewish Children; so Baptism is the *Lords Covenant* with Children under the Gospel. The soul of the Baptized person is not only given up unto the Lord, but it is *bound over to Christ*, and entereth a Covenant with him; and as the Married woman upon her Marriage covenants with her husband, and loseth her own name, and taketh that of her husband; so the baptized person covenanteth with Christ, and there takes upon it the name of a Christian. Or as Soldiers upon taking their *Sacramentum* (for that word properly signifies the Military-Oath taken by Soldiers to their Commander in chief) are bound, and obliged by it to the Obedience of their General; so the baptized person, upon receiving this *Sacrament*, becomes obliged, and engaged unto *Jesus Christ*, and is sworn *in nomen imperatori coeti.* Thus *Bucer*, *Dickson*, and *Peter Martyr* do expound the phrase.

Baptismi forma.

3. The phrase may signifie the *Exterior form of Baptism:* as to the Administration of it, it must be in the *name of Christ*; so we are baptized into Christ.

1. *According to the institution of Christ*, he hath commanded his Ministers, saying, *Mat.* 28. 19. *Go preach and baptize all Nations.* This is mentioned by *Ambrose*, *Aquinas*, *Parem*, *Justinian*, *Chrysostome*, *Beza* and *P. Martyr.*

2. *By a solemn invocation of the name of Christ.* This *Beza* insisteth upon, expounding *Mat.* 28. 19. Then the sense is no more than, so many of us as were baptized in the name of the Father, Son, and Holy Ghost, solemnly invoking the name of the Lord Jesus Christ. *Aquinas* thinks this the whole sense of this text, but that I cannot agree; I shall give you my reason for it anon.

4. The phrase may import something of the significancy of this Ordinance: Every Sacrament is *significative*, a Sacrament is an out-

outward and ſenſible ſign. Now what doth Baptiſm ſignifie? ſaith the Apoſtle, *We are baptized into Chriſt.*

1. It is *ſignum rei*, a ſign of the redemption of our Souls by the blood of Chriſt, of that *clean water* with which he hath promiſed to ſprinkle the Souls of his people, and which he hath poured out for their ſprinkling, even the blood of *that lamb of God, who taketh away the ſins of the world.*

2. It is *ſignum ſpei*, A *ſign that our hope alone is in Chriſt Jeſus*, there being *no other name under heaven but his by which we can be ſaved, nor any ſalvation in any other.* Thus *Deodate* ſeemeth to interpret it. Acts 4. 12.

3. The phraſe may ſignifie *the End of our Baptiſm:* If any ask, To what purpoſe are we and our Children baptized? the anſwer is, *We are baptized into Chriſt*, to this end,

1. *That we ſhould bear a teſtimony to the death of Chriſt, and hold forth the great truth of the Goſpel to the world, that Jeſus Chriſt is come into the world to ſave ſinners:* That he was incarnate, hath died, and is riſen again from the dead; that in and through him we might have remiſſion, and forgiveneſs of ſins through his blood.

2. *That we might bear witneſs that he is the alone object of our hopes*, that we reſt upon him, and him alone for eternal life and ſalvation: This is the very end why we are baptized.

3. That we might *grow up in him*: ſo *Beza* and *Hemingius*. We are by baptiſm, as it were implanted, and ingrafted into Chriſt, and as the end of the implantation, and ingrafting of a cien into a ſtock, or of a plant in any ſoil, is that it might grow up in that ſoil, or in that ſtock: So the end for which we are baptized into Chriſt, is, that we might grow up in Chriſt.

6. The phraſe may be underſtood to ſignifie *the fruit of Baptiſm*; leſt any ſhould ſay, What good is there of this Sacrament? or what availeth Baptiſm? ſaith the Apoſtle, *We are baptized into Chriſt.* This is the fruit of Baptiſm, the Baptized perſon hath an intereſt and relation given him to Chriſt, and is become a member of Chriſt; Sacramentally ſo: Really ſo. All baptized perſons have a real relation to the Church, whoſe head is Chriſt.

7. But laſtly, This phraſe may be underſtood to denote the *Perfection of Baptiſm:* As the Apoſtle diſtinguiſheth of *Circumciſion*, Rom. 2. 26, 27, 29. telling us, there is a *Circumciſion* in the *letter*, and *of the fleſh*; and there is a *circumciſion of the heart*, in the

the *ſpirit*: So we muſt diſtinguiſh of *Baptiſm*; there is a *baptiſm of Water*, and there is a *baptiſm with the Holy Ghoſt*: There is a baptiſm *of the letter*, and upon the *fleſh*; and there is a *baptiſm in the heart*, and *the ſpirit*. Now this latter is the *Baptiſm into Chriſt*; the other is *in the name of Chriſt*; but this moſt properly *into Chriſt*, it ſignifieth that we paſs into Chriſt, ſaith *P. Martyr*. So, as I think, there is ſome difference, and that a great one, betwixt the phraſe uſed here, and *Gal.* 3. 27. Baptizing into Chriſt; and that uſed in many other Scriptures, of being baptized *in the name of Chriſt*. I will ſhortly offer you my reaſon for my opinion, as to this phraſe, ſignifying thus much.

1. In the firſt place the Apoſtles phraſe ſeems to me, to reſtrain the *ſubject of the Propoſition*: He doth not ſay *All of us* were baptized into Chriſt, and ſo into his death; but *as many of us as were baptized into Chriſt, were baptized into his death*: As much as to ſay, Many are baptized in the name of Chriſt; but ſome of us have not only been baptized in the name of Chriſt, according to the form he hath preſcribed, with ſolemn invocation of his name; but we have upon our baptiſm, truly believing, been ingraſted into Chriſt, and united to him. Now ſo many of us as have been thus, not only been formally, but really baptized into Chriſt, having with the ſign received the thing ſignified, are baptized into his death.

2. Again, Obſerve the *Predicate*, *As many of us* (ſaith the Apoſtle) *as are baptized into Chriſt, are baptized into his death*. I am aware that that phraſe may be interpreted, and is by ſome (as I ſhall ſhew you more by and by) *into the ſign and ſymbol of his death*; but I do not take that interpretation to be comprehenſive of the full of what that phraſe importeth. I think it is interpreted, v. 6. *Knowing that our old man is crucified with him, that the body of ſin may be deſtroyed*: which cannot be underſtood of all *baptized perſons*, but ſuch only as are baptized with the *Holy Ghoſt*; or according to the phraſe of this text, *Baptized into Chriſt*.

3. This phraſe is but once more found in Scripture, *Gal.* 3. 27. where you have another *predicate* affixed to the *ſubject* of this *Propoſition*: There it is, *As many of you as have been baptized into Chriſt, have put on Chriſt*. Now what it is to *put on Chriſt*, the Apoſtle telleth you, *Rom.* 13. 14. But *put you on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the luſts thereof*, Eph. 4. 24. You read of putting on *the new man*: ſo *Col.* 3. 10. Now all that are baptized, cannot be ſaid to have *put on Chriſt*:

Many

Many of them make *proviſion for the fleſh, to fulfil the luſts thereof:* Many of them have not put on the *new man*, which after God is created in *righteouſneſs and holineſs*.

For theſe reaſons I do think, that to be *baptized into Chriſt*, ſignifieth more than to be *baptized in the name of the Father, Son and Holy Ghoſt*. I conclude then my diſcourſe in anſwer to this Queſtion, thus.

1. There is an *external imperfect Baptiſm*, whereby, and wherein perſons are waſhed with *water* as a *Religious rite*, *in the name of the Father, Son, and Holy Ghoſt*, with invocation on the name of Chriſt. Thoſe who are thus baptized, are baptized into the *Goſpel-Doctrine*, and the *profeſſion* of it; into that *one body* of which Chriſt is the Head; they are *dedicated to Chriſt*, and *make a covenant with him*. They receive their Baptiſm as a ſign, that Chriſt the Saviour of the World is come, hath died and riſen again, and that their only hope for ſalvation is in and through him; they are baptized for this very end and purpoſe, that they might *bear a teſtimony* to the Meſſias his being come, having died, *&c.* and that they might accept of him as their Saviour; hope, and reſt in and upon him, and him alone, and growing up in him, *&c.* and their Baptiſm is not fruitleſs, in caſe they do *repent* and *believe* in Chriſt; but is a ſign to them, that doing ſo, he will be their Saviour.

2. But there is alſo a *more perfect Baptiſm*, when perſons are not only *waſhed with water*, but with the *blood of Chriſt*, *regenerated* and *ſanctified*, *baptized with the Holy Ghoſt*, *and with fire*: Now (ſaith the Apoſtle) ſo many as are *thus baptized into Jeſus Chriſt*, *are baptized into his death*. And that brings me to the ſecond Queſtion.

Q. 2. *What is this to be baptized into the death of Chriſt?*

This I ſhall anſwer in three things:

1. *Into the image and ſimilitude of his death:* Thus *Juſtinian* and *Gerran* expound the phraſe: And this is two ways. *In ſimilitudinem, & imaginem mortis.*

1. The firſt more particularly reſpected *the manner of Baptiſm* in thoſe *hot Countreys*, which was by dipping the whole body of the baptized perſon in water: thus *John* baptized in *Jordan*. This is doubtleſs lawful, but we ſay not neceſſary, nor amongſt us expedient: *Not neceſſary*, for the grace of juſtification and remiſſion, is as well in Scripture expreſſed by *ſprinkling* and *pouring* Ezek. 36. 25. Iſa. 44. 3.

water:

V. Aquinat. Eſtii. Piſcat. Deodati ad loc.

water: And you read of the *ſprinkling of the blood of Jeſus Chriſt*, 1 Pet. 2. 2. and we are ſaid to be come to the *blood of ſprinkling*, *Heb.* 12. 24. ſignified by the blood of ſprinkling under the law, *Heb.* 11. 28. Not *expedient*, or *convenient*; dipping a new-born Infant in water, in a probable way would endanger its life. But I ſay, that cuſtom had a fairer ſimilitude of the burial of Chriſt; perſons buried are covered with Earth; ſo thoſe baptized perſons were covered with water: but it is as true, Earth is *ſprinkled* and *poured* too upon perſons buried, as water is upon the Child baptized.

2. But there is another ſimilitude of far more value, expreſſed *v.* 6. of this Chapter, *Our old man is crucified with him, that the body of ſin might be deſtroyed.* This muſt be underſtood, when the Lord with his internal grace is pleaſed to concur with the Sacrament; Even as from that day, wherein Chriſt curſed the figtree, it withered; ſo from that day that a perſon is baptized, where Gods inward grace concurreth with the outward ſign, the tree of *luſt* and *corruption* decayeth and withereth.

2. *Into his death*, that may be *into the faith, owning and profeſſion of his death*; thoſe who are baptized into Chriſt, do profeſs to believe, that Jeſus Chriſt died for ſinners; the water poured and ſprinkled on them, ſignifieth the *blood of Jeſus Chriſt*; ſo that Chriſt hath died: and their ſubmiſſion to that rite, to receive *Baptiſm*, is a taking upon them the *faith and profeſſion of the death of Jeſus Chriſt.*

3. Laſtly, They are baptized into the *fruit of his death:* And this may be taken in a double ſenſe.

1. If they be only *externally baptized*, and receive no more than the *outward ſign:* yet it is, and ſhall be a ſign unto them, that if at any time they ſhall heartily *repent and believe*, the fruit and benefit, yea all the fruit and benefit of the death of Chriſt ſhall be really and truly theirs.

2. If the Lord doth with the external ſign confer the inward grace, and give the thing ſignified, then *they are really and abſolutely baptized into the death of Chriſt*, and made partakers of the *benefits of his redemption*, being waſhed with the blood of the *Lamb of God, who taketh away the ſins of the world.* And thus much may ſerve to have ſpoken to the ſecond Queſtion; the third followeth.

Queſt. 3.

Queſt. 3. *What it is to be buried with Chriſt by baptiſm into death, and how the baptized perſon may be ſaid to be buried with Chriſt by Baptiſm into death?*

I Anſwer: A baptized perſon may be ſaid to be buried with Chriſt by Baptiſm into death,

1. *Analogically*; there being (as I ſaid before) a great Analogy betwixt burying of a dead body, and baptizing a perſon; the dead perſon was covered with the Earth, the baptized perſon with Water. This was according to their manner of baptizing by dipping; to which alſo the Apoſtle alludeth, *Col.* 2. 12. And of old they uſed a *trina immerſio*, a dipping the baptized perſon three times, to ſignifie Chriſts lying three days in the grave: but this uſage was doubtleſs not ſo old as the Apoſtles times, nor was there any rule for it: Others ſay, they dipped the perſon baptized thrice, to ſignifie his being baptized in the name of the *Father, Son, and Holy Ghoſt*: Thus *Aquinas*, *Juſtinian*, *Chryſoſtome*, *Damaſcene*, *Theophilact* and *Gregory*, interpret this text: but I do not think that this takes up the whole of the ſenſe.

2. We are buried with Chriſt by Baptiſm into death *Symbollically*, or *Sacramentally*: Baptiſm ſignifieth thus much to all, That if they live up to that *dedication* of them unto God, unto that Covenant which they enter into in Baptiſm, when they come up to years of diſcretion (if they be baptized in their Infancy) repenting and believing, their ſins ſhall come no more in Gods ſight, but be as much buried, and out of ſight, as a perſon (who is baptized by dipping in water) is out of our ſight, during that inſtant. Thus the Apoſtle, *Col.* 2. 12. ſaith, *We are buried with him in Baptiſm*. *Baptiſm*, wherein the baptized perſon is buried with water, ſignifieth the *burial of the ſins* of that ſoul with Chriſt, who ſhall truly *repent and believe*, and dye unto ſin.

3. When the Lord, together with the external ſign, conferreth his grace, ſignified by that ſign, *The ſins of that ſoul, are in that moment buried with Chriſt, ſo as they ſhall appear no more*, either to their Souls eternal condemnation, or in their former power and dominion, as our Apoſtle afterward ſpeaks in this Chapter. *Sin ſhall not have dominion over your mortal bodies; becauſe you are not under the law, but under grace.* I have now done with the Doctrinal part of my diſcourſe, and the *Propoſition* thus explained, amounts to theſe two things:

1. That every perſon who hath come under the Sacrament of Baptiſm, by vertue thereof is *dedicated to God*, and *ſtands obliged* to believe the Doctrine of the Goſpel, and to make a profeſſion of that faith, and is from that day made a *member of the myſtical body of Chriſt* (ſo far forth as it is viſible), and hath received that holy ſign, upon this truſt, That he or ſhe ſhall not be aſhamed of Chriſt and his Goſpel, but ſhall accept of Chriſt, and the way of ſalvation through him revealed to the world, and commit all its ſpiritual concerns unto him, and reſt upon him, and him alone for life and ſalvation; and grow up in him, avoiding the pollutions of the world through luſts. And this Baptiſm is both a ſign to the ſoul *commemorative* of what Chriſt hath done in dying for ſinners, and *declarative* of what he further will do in the application of his redemption to them; and that every one baptized, walking up to his Baptiſmal dedication and Covenant, ſhall certainly enjoy the benefits of Chriſts death. And all ſuch as come not only under the Ordinance, but who are fully and perfectly baptized with the Holy Ghoſt, are forthwith ingrafted into Chriſt, and entituled to a preſent enjoyment of all the benefits of his death.

2. That all ſuch as have come under the holy Ordinance of Baptiſm, ought to look back upon their Baptiſm, as the *Image of Chriſts death*, and upon themſelves obliged by vertue of it, to *dye to ſin*, like as he *dyed for ſin:* and all ſuch as are perfectly baptized into Chriſt, have their ſins buried with Chriſt, and their ſins can no more riſe up in judgment againſt them, than one that is buried can riſe up to do his former actions in the world; and the power of ſin is alſo dead in them, ſo as it is impoſſible they ſhould any longer ſerve ſin; and therefore the plea of thoſe againſt *Juſtification of grace for the righteouſneſs of Chriſt imputed to the ſoul*, muſt be vain; for that holy Doctrine cannot poſſibly open a door to a licentious converſation, becauſe all ſuch perſons are baptized into Chriſt, and buried with Chriſt by Baptiſm into death. This I take to be the full ſenſe of the text, and the *Propoſition* which I have delivered in the words of the text. Let me now come to the Application of this diſcourſe.

Inſtruct. 1. This in the firſt place may (by way of Inſtruction) let us know, That *Baptiſm* (conſidered as to the *action*) is a *moſt ſolemn, ſerious action*, and ought to be ſo looked upon, both

both by the *Adminiſtrator*, and by thoſe *who offer themſelves or their children unto it*; and conſidered as an *Ordinance of the Goſpel*, is a moſt *uſeful Inſtitution*. I will dwell a little upon both theſe branches, it being indeed my great deſign in this diſcourſe, to recover to this Ordinance the gravity and reverence that is due to it, and to make my hearers a little better to underſtand the meaning and uſefulneſs of it, than the moſt of our people ſeem to do. The truth is, we are degenerated into ſuch a careleſs, ſlighty adminiſtration of this ſacred Inſtitution, as if the *Baptizing of a child* were an action of no graver import, than waſhing its face, and an opportunity (amongſt the richer) to call friends together for a *banquet*, or (amongſt thoſe of meaner rank) to call the richer together, to make them, or their Midwives, or Nurſes ſome ſmall preſents. Let me therefore evince to you, 1. *That it is a moſt ſerious Action.* 2. *That it is a moſt uſeful Inſtitution.*

1. *That it is a moſt ſerious Action.* Two things in my former diſcourſe will evince this: 1. That *in Baptiſm there is a ſolemn dedication of the perſon baptized unto Chriſt.* 2. That there is in it a ſolemn *adſtriction*, or *ſtipulation*, or *engagement of the party baptized unto Chriſt.*

1. I ſay firſt, There is in it a *ſolemn dedication of the perſon unto Chriſt.* If the perſon baptized be adult, and grown up, he or ſhe dedicate themſelves: If they be baptized in their Infancy, their *Parents* (whoſe they are) dedicate them unto Chriſt. The grown perſon, that offereth him, or her ſelf to Baptiſm, doth in effect ſay, *Lord, I am thy creature, the work of thy hands; I have degenerated, and forgotten thee, my maker; other Lords have ruled over me; I have been ſervant to Idols, a ſervant to the Devil, to the world, to my own luſts. But, Lord! I am weary of that ſervice, and from my heart renounce it; I have heard that thou haſt ſent Jeſus Chriſt into the world to ſave ſinners. I deſire to look upon it as a faithful ſaying, and worthy of all acceptation. Lord! I do here accept it, and of that thy way of ſalvation, and do from my heart, this day, ſet my ſelf apart unto thee, and ſolemnly offer up my ſelf unto thee. I am Chriſts ſervant, O Lord, I am Chriſts ſervant, believing that is he who hath looſed my bands.* There is in Baptiſm a ſolemn dedication of the perſon baptized to God.

Admitting a child to be baptized in its infancy, then the parents *dedicate it.* Give me leave to allude to that of *Hannah*, 1 *Sam.* 1. 27, 28. The good woman had been praying for a child,

v. 15. having obtained a child of the Lord, *v.* 22. She names the child *Samuel* [*asked of God*], v. 22. She reſolves when he was weaned, to carry him, that he might appear *before the Lord, and there abide for ever.* v. 26. ſhe brings the child to the *High-Prieſt Eli*, and ſaith, *Oh, my Lord! as thy ſoul liveth, my Lord, I am the woman that ſtood by thee, praying unto the Lord: For this child I prayed, and the Lord hath given me my petition I asked of him; therefore alſo I have lent him to the Lord: as long as he lives he ſhall be lent to the Lord.* She meant it in a particular ſenſe, that ſhe had dedicated him to the *Prieſtly office.* But there is no parent that brings a child to Baptiſm, but ſays in proportion thus unto God:

O Lord! *I am the perſon to whom thou haſt given this child; for it I prayed, and thou haſt given me the petition I asked of thee. Therefore alſo I here dedicate him to thee, O thou eternal Father! To thee, O moſt dear and bleſſed Saviour! To thee, O moſt holy Spirit! To the only living and true God! I here dedicate my child; and my deſire is, that thou wouldſt accept him, that as long as he lives he may be the Lords.* Is not here now a moſt grave and ſolemn action, requiring all our thoughtfulneſs, ſeriouſneſs, gravity and attention imaginable? Was the dedication of an houſe to God ſo ſerious an action, that *Solomon* at it offered a ſacrifice of 22000 Oxen, and an 120000 Sheep, and kept a feaſt ſeven days, and then a ſolemn aſſembly? Was the dedication of an Altar ſo ſolemn an action, that it took ſeven days time? 2 *Chron.* 7. 8, 9. And can the dedication of a child, a piece of our ſelves, fleſh of our fleſh, unto God, be judged a ſlighty action, ſo as that there needs no more, than for parents, without any prævious thoughts, on the ſudden to ſend for a Miniſter, and he in great haſte to read over two or three prayers, and ſprinkle water on it, ſaying *I baptize thee*, &c. I wiſh this ſlighty kind of Adminiſtration of this ſacred Ordinance, flow not from that novel conceit of the *neceſſity of Baptiſm to ſalvation*, or the certain effect of it, upon all that ſhall not afterwards run on the ſcore with God, for the waſhing away of the guilt of *Original ſin.* Whatſoever it be which hath incouraged ſuch haſty and perfunctory Adminiſtrations, I am ſure they no way ſute the grave nature of this ſolemn Adminiſtration. *Dedications*, if they were of no more than wood and ſtone, and other inanimate things, were wont to be more ſerious actions,

actions, and done in a more grave and ſerious manner.

2. But there is in *Baptiſm* not only a *ſolemn dedication of the party* baptized unto God, but alſo a *ſolemn adſtriction*, or *obligation* of the perſon to God. Circumciſion of old, was called *Gods covenant in their fleſh*, Gal. 17. 13. Baptiſm under the Goſpel ſucceeds into its place: It is Gods Covenant in our fleſh. We read in Scripture of three ways of making Covenants betwixt parties. A ſolemn ingagement of the Soul to God.

1. By *words* only. Thus God made a Covenant with *Abraham*, ſaying, *I will be thy God, and of thy ſeed.*

2. By *words*, and a *ceremony* or *ſign:* Such a *Covenant* you read made of betwixt *Jacob* and *Laban*, Gen. 31. 46.

3. By a *Ceremony alone*. Thus the Maſters *boring through the ear of his ſervant with an Awl* (the ſervant ſubmitting to it), was a *covenant*; though at the time the ſervant ſaid nothing, yet he was by that ſubmiſſion obliged to be his Maſters ſervant for ever. Thus with us, the Soldiers taking *Preſs-money*, or the *Kings Colours*, is an actual obligation upon him to keep to the *Kings ſervice*, and ſubjects him to death if he deſerts it. *Baptiſm* is ſuch a ceremony. The perſon brought under it is by ſuch ſubmiſſion actually engaged in the ſervice of Chriſt, no longer to *live unto himſelf, nor to dye unto himſelf*, but unto him who hath dyed for him, the ſign of whoſe blood he hath received, in the ſprinkling or pouring of water upon him. The man or woman that is baptized, doth in effect ſay, *Let the blood of Chriſt, ſignified by this water, be a witneſs againſt me: let it be upon me for ever to confound me, if I ever apoſtatize from the profeſſion of the Doctrine of the Goſpel, and the Faith of Chriſt, or wilfully and preſumptuouſly live contrary to his law.* Is not this a moſt ſerious action, think we? *Marriage* is but a Covenant betwixt man and wife, wherein God is no party, but only called in as a witneſs, in it the husband and wife mutually bind themſelves each to other, for the term of one of their natural lives; yet it is a moſt grave and ſerious action. I have always thought, that the moſt of men and women trifle a great deal too much with that, and ſhould be much more grave and ſerious than they are; and take many more ſerious thoughts, before they give away themſelves each to other, and put themſelves out of a power over their own bodies; and that the curſed

Atheiſtical

Atheiſtical lives of very many husbands and wives, their diſcontents and breaches, and the *perverſe ſpirit mixed betwixt them*, is but the *effect* and juſt puniſhment of men and womens haſty, ſlighty, and inconſiderate engagements in that Covenant: this is a Covenant of another nature, a Covenant betwixt the *great God*, and the *baptized perſon*; where God is not a witneſs only, but a party. Ought we not to be ſerious in ſuch an action? O let this mind you that hear me, to bring your Children to Baptiſm, and to attend the adminiſtration of it with much more gravity and ſeriouſneſs of thoughts than is uſual. Believe me, it is no light action to *Dedicate a child to God*; nor to *covenant with God*, that your child ſhall be his ſervant for ever. If afterward you direct it otherwiſe, or ſhew it an example to the contrary, or omit to inſtruct it, and mind it of its duty, and to call upon it for the performance of it, or as much as in you lyeth to hinder it from the contrary; the child ſhall periſh for its *Apoſtacy*, becauſe the *Oath of God* was upon it; but its blood ſhall alſo be required at your hands.

The uſefulneſs of Baptiſm.

2. But I told you, that as the action is *ſerious*, ſo the *Inſtitution is uſeful*. There are too many who ſlight this great Inſtitution, becauſe they cannot underſtand the uſefulneſs of it. There are others that will make *an uſefulneſs* of it beyond what I can find in holy Writ, making it, upon the work done, to waſh away the guilt of *Original ſin*, and to ſet the ſoul *rectum in curia*, right in the Court of Heaven. I cannot allow this; but doubt not to evince to you, That leaving this effect only to the *blood of Chriſt* ſprinkled upon the conſcience, *Baptiſm* is a very uſeful thing, and that upon a fourfold account.

To repel temptations.

1. *To repel temptations to ſin*; and this, *as it is a pre-ingagement upon the ſoul*. It is an excuſe you often put men off with in your converſes with the world, when you have no mind to meet, or treat, or converſe with them, you tell them you are pre-engaged, you cannot meet with them, or deal with them, or be for them, indeed (you tell them) you are pre-engaged: thus you look often upon pre-engagements as very uſeful to you: You have this from your *Baptiſm* to anſwer all tempters, all temptations to ſin, be they from what tempters they will, if Satan, if your own luſts, if the world ſollicit you to *Apoſtacy*, either

either from the *profeſſion of faith* which you have made, or from your practice of holineſs. When the Devil makes any ſuch impreſſions upon your ſouls, you can ſay to him, *Satan! I am ingaged.* When the men of the world, the ſinful companions in it tempt you to caſt in your lot with them, you can ſay to them, Friends, I cannot, *I am ingaged.* Every baptized perſon (as you have heard) is an *ingaged perſon*, becauſe he is baptized into Chriſt. When (*Nehem.* 6. 2.) *Sanballat* and *Geſhem*, thinking to do *Nehemiah* a miſchief, ſent to him, ſaying, *Come let us meet together in the Villages:* he ſent back meſſengers to them, ſaying, *I am doing a great work, ſo that I cannot come down, why ſhould the work ceaſe?* It was *Nehemiah*'s advantage there, that he was engaged at that time; every *tempter* to ſin, intends to do the ſoul a miſchief, and tempters are ever and anon treating and ſending to the beſt of ſouls. *Baptiſm* furniſheth the ſoul with a weapon to repel the fiery dart: The ſoul hath this to ſay, *I am pre-ingaged in the ſervice of my Lord and Maſter Jeſus Chriſt:* I am dedicated to him; I am bound over to his ſervice: Mark how *Joſeph* reſiſted the temptation of his Miſtris, Gen. 39. 9. *How ſhall I do this great Evil, and ſin againſt God?* So ſhould the ſoul ſay, I am baptized, I am liſted in the ſervice of Chriſt: How ſhould I do this thing and break my vow, break my ingagement in Baptiſm to be the Lords, ſteal away my ſelf from God, to whom I long ſince was dedicated?

2. A ſecond thing which I ſhall inſiſt upon, to ſhew you the exceeding uſefulneſs of this ſacred Inſtitution is, *the advantage the ſoul may have from it, to quicken it in and to the exerciſes of ſome habits of grace, and the performance of ſome duties.* I ſhall inſtance in four.

To quicken the ſoul to the exerciſes of Grace.

1. The firſt I ſhall inſtance in, *ſtedfaſtneſs in the faith of the Goſpel:* It is an exerciſe of grace, very often called for in holy Writ. We have indeed a liberty, and it is our duty to *prove all things*; but we muſt *hold faſt that which is good. My beloved brethren* (ſaith the Apoſtle) *be you ſtedfaſt*, 1 Cor. 15. 58. 1 Pet. 5. 9. *Whom reſiſt ſtedfaſt in the faith*, and in many other texts. Now I ſay, our *Reflection* on our Baptiſm muſt needs have a great force in it to oblige us to this *ſtedineſs*; which it muſt needs have, if we conſider it as an *Oath* or *ſolemn Covenant* and ingagement, under which it brings us to God:

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Religion hath little force upon that man or womans conſcience, whom an Oath will not oblige to do that which he hath ſworn to do. It is ſaid of *Herod*, after he had ſworn to give *Herodias* what ſhe ſhould ask; though ſhe asked *John Baptiſts head in a Charger*, which *Herod* had no mind to give her, *nevertheleſs for his Oath-ſake* he commanded it to be given her: It is true, in that caſe *Herod* was under no obligation; for the Rule is, *That an Oath cannot be a bond of iniquity*. But where the thing we have ſworn to, or engaged for, is ſuch, that we may do, or are otherwiſe bound to do, an Oath layeth a great hold upon the conſcience, and makes the ſoul to ſee a further obligation to it, than what it before lay under to the doing of it. Hence you ſhall obſerve, that *Paul*, both to the Churches at *Corinth*, *Epheſus* and *Galatia*, argues to *ſtedfaſtneſs*, from this *Topick*. There were in the Churches of *Corinth* ſome giddy-headed perſons, of which one ſaid, *I am of Paul*; another ſaid, *I am of Apollos*, another, *I am of Cephas*; How doth St. *Paul* endeavour to reduce them? 1 Cor. 1. 13. *Is* (ſaith he) *Chriſt divided? was Paul crucified for you? or were you baptized in the name of Paul?* I pray (ſaith he) conſider your *baptiſm*: Were you baptized into the profeſſion of my Doctrine, or into the profeſſion of the Doctrine of Chriſt? Are you under Temptations to waver in the profeſſion of the great Truths and Doctrines of the Goſpel? Think with your ſelves, Into what Doctrine, or into the profeſſion of what Doctrine was I baptized? Was it not the Doctrine of Chriſt? Doth this appear to me from holy Writ to have that ſtamp upon it? So in *Gal.* 3 2,3. *This only* (ſaith the Apoſtle) *I would learn of you: Received you the ſpirit by the works of the law, or by hearing of faith.* Some of that Church were at that time running away from their profeſſion of the Goſpel, being ſeduced by thoſe who in thoſe days inſiſted upon *Juſtification by the works of the law*. The Apoſtle is attempting to reduce them; he doth it by this argument, *Received you the ſpirit* (ſaith he) *by the works of the law, or by the hearing of faith?* I ſhall not diſpute whether the Apoſtle there intends by *receiving the ſpirit*, the receiving peculiar to thoſe times in the extraordinary gifts or manifeſtations of it: Or ſuch a receiving of the ſpirit, as is common to all believers; either of which were then generally received, or appeared to be received about the time of their

their Baptiſm. Now, ſaith the Apoſtle, in all reaſon you ought to receive that Doctrine, upon the imbracing of which, you had ſuch an eminent evidence of the truth of it, that you *received the ſpirit* as a *ſeal of it*, and were baptized into Chriſt upon your firſt profeſſion and owning of it. So, as I ſay, our *Baptiſm*, and reflections upon it, will and muſt engage us to *ſtedfaſtneſs*, unleſs it evidently appeareth to us, that that Doctrine was falſe and erroneous.

2. A ſecond thing which our Baptiſm is uſeful to quicken us to, is, *The keeping of the unity of the ſpirit in the bond of peace.* A duty mentioned in *Epheſ.* 4. 3. and mark by what argmments the Apoſtle perſwades it, *v.* 4 *There is one body, and one ſpirit, as you are called in one hope of your calling: One Lord, one Faith, one Baptiſm:* There is but *one body*, compare that with that, 1 Cor. 12. 10. *For by one ſpirit are we all baptized into one body:* That one body is the univerſal Church, as appears by the next words, *Whether Jews or Gentiles:* and upon this argument (which the Apoſtle would not have uſed, if he had not judged there had been a force in it) the Apoſtle perſwades *Unity*; an unity of Doctrine and Affections; for an *Unity in words and ſyllables*, and in *rites* and *ceremonies*, is a ſtretching of that text beyond the ſtaple, there having never at that time been ſuch a thing in the Church of Chriſt, and it being what can never be attained, nor was ever commanded by the Apoſtle. But to perſwade an *unity* in *faith* and *love*, he minds them of the *Oneneſs of their Baptiſm*, by which they were united to the Church, which is but one body: Thoſe that you divide from, or quarrel with, are of the *ſame body* with you, and you, as well as they, were baptized into one and the ſame body. Divide not therefore, nor quarrel each with other; fall not out by the way, for you are brethren. It will ſometimes put us upon agreeing with, and loving of one another, to conſider that we are *fellow Citizens* and *fellow-Soldiers*; ſo it ought to engage us to endeavour unity, that we are *fellow-members* of the ſame body, and *fellow-Citizens* of the ſame City. There is but *one body*, and we were all baptized into that *one body*.

Keeping the unity of the ſpirit in the bond of peace.

3. *It is uſeful to quicken us both to the exerciſes of faith and repentance.* The force of this lyeth in the *ſolemn dedication of the perſon to God*, and the Souls *ſolemn engagement in it to be the Lords:*

To the Exerciſes of faith, and of repentance.

Lords: both which inſeparably attend this holy Inſtitution. The ſoul thus reaſoneth with it ſelf: I was by nature a child of wrath, a great ſinner, blind, unbelieving; when I was baptized, I was dedicated to God; I ſolemnly engaged my ſelf to the ſervice of God; I cannot be the Lords, without repenting, and believing his word, and alſo a receiving of the Lord Jeſus Chriſt, whom God hath revealed to be the Saviour of them that believe. Had I been an Heathen, I ought not to have been baptized, until I had given an evidence of my repentance, my hearty imbracing the Doctrine of the Goſpel, and as hearty cloſing with the Lord Jeſus Chriſt, as my hope, and my Saviour. Now though I was baptized, when a child, in my parents right; yet if I ever hope to be ſaved, this cannot excuſe me from thoſe great duties of *Repentance* and *Faith*, which God hath made inſeparably neceſſary to ſalvation: As *Circumciſion* availeth nothing to thoſe who did not keep the Law, ſo *Baptiſm* availeth as little to thoſe who perform not the terms of the Goſpel: Beſides, when I was baptized (though an Infant) I could not indeed engage for my ſelf; but my parents engaged for me, that (ſo far as lay in them) I ſhould repent and believe; they have fulfilled their parts to me, in calling upon me for it, and preſſing theſe things upon me; or if they have not, yet the *Covenant of God is in my fleſh:* and I am ingaged to do theſe things, not only becauſe they are the neceſſary terms of my ſalvation, but in regard I have covenanted in Baptiſm to do it. It is true, it is not in my power, without the ſpecial efficacious grace of God, to repent, or to believe; but I am under the Oath of God, to do what in me lyes to do it, to avoid thoſe groſs ſins, which it is in my power to avoid, by vertue of the common grace of God denied to no man; Wherein I have offended, to ſet down, ſadly to reflect on them, and to beg of God a broken heart for them, to wait upon all holy Inſtitutions, which may be conducive to theſe ends, *&c.*

To the exerciſe of Mortification.

4. To name no more. *It is uſeful to quicken us up to Holineſs, and that part of it eſpecially which lyeth in the mortification of our members*; Why, becauſe, ſaith the Apoſtle, we are *Baptized into his death, and buried with him by baptiſm into death:* We are not only *baptized* into a belief, and a profeſſion of a belief of his death, but into a *followſhip with his death*; a part of which lies

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in a *dying to ſin*, as he dyed for ſin: *For*, ſaith the Apoſtle *Peter*, 1 Pet. 4. 1. *He that hath ſuffered in the fleſh, hath ceaſed from ſin, that he no longer ſhould live the reſt of his time in the fleſh; to the luſts of men, but to the will of God.* Obſerve the words which go before, *v.* 2. *For as much therefore as Chriſt hath ſuffered for us in the fleſh, arm your ſelves likewiſe with the ſame mind*, &c. From whence I infer, That our fellowſhip with Chriſts ſuffering in the fleſh, lyeth in our *ceſſation from ſin*. Now I have ſhewed you, that in Baptiſm a Sacramental repreſentation of Chriſts ſuffering in the fleſh, and our ſubmiſſion to that holy Inſtitution, engageth us to a conformity to the death of Chriſt, and to a fellowſhip with it, that is, to a ceaſing from ſin; *For*, ſaith my text, *we are buried with him by baptiſm into death*: and it followeth, *That like as Chriſt was raiſed up from the dead by the glory of the father, even ſo we alſo ſhould walk in newneſs of life.* And again, *v.* 6. *Knowing that our old man was crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin: For he that is dead, is free from ſin.* The meditation of this, is of great uſe to ingage us to Holineſs; as there is in this Ordinance an ingagement upon us to dye unto ſin, and to maintain that as well as other parts of the ſpiritual fight. Thus I have ſhewed you the uſefulneſs of this Ordinance to *quicken the ſoul.*

3. It is uſeful likewiſe *to corroborate and ſtrengthen the ſoul*: and that both in the *Exerciſes of faith*, and of *holineſs*. 1. In the *exerciſes of faith*. Faith either reſpects the *Propoſition of the word*, which ſaith agreeth to as truth: Or, 2. *The perſon of the Mediator*, who alone is the object of ſaving, juſtifying faith, the primary, and more remote object, though the promiſes of the Goſpel be the *proximate* and *mediate object*, in and by which the ſoul receiveth Chriſt; and by means of which, through the aſſiſtance of the Spirit, the ſoul committeth it ſelf to him, as to all its ſpiritual concerns, reſpecting eternal life and ſalvation. As to both theſe, *Baptiſm* is (if made uſe of) a great help: Indeed all Sacramental ſigns are ſo, and given for that end. I remember when God inſtituted the *Jewiſh Paſſover*, after the deſcribing the riſe of it, *Exod.* 12. from *v.* 3. to *v.* 26. he addeth *v.* 26, and 27. *And it ſhall come to paſs, that when your children ſhall ſay unto you, What mean you by this ſervice?* you ſhall ſay,

Baptiſm, how it is uſeful to help and ſtrengthen the Soul.

ſay, *It is the ſacrifice of the Lords Paſſover, who paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and delivered our houſes.* God foreſaw, that that great deliverance would in time be forgotten, or not believed, that God ſhould ſhew ſuch favour to a ſmall oppreſſed number of people, as to bring them out of ſlavery; to ſlay one in every family of the *Egyptians*, might be queſtioned (eſpecially conſidering the world was never very apt to believe ſtories of diſtinguiſhing Grace or Providence), therefore God inſtituted the *Paſſover*, to continue the memory, and revive the faith of ſo great a ſalvation. But how much greater a ſalvation was here, For God to ſend forth his own Son (the *Antitype* to that *Paſchal lamb*) to take upon him our fleſh, and to dyé in our nature for ſinners upon the Croſs? to agree to this, was like to be a much harder exerciſe of faith: To revive the memory, and keep alive the exerciſe therefore of faith, as to this miracle of ſalvation, God inſtituted two Sacraments of the *New Teſtament:* ordained two ſacred Actions to be done, that when our Children ſhould ſay to us, *Father!* or *Mother! What is the meaning of this?* We might ſay, theſe are the *Lords Sacraments*, that you may believe what the Scripture tells you, that the ſins of ſouls are only waſhed out by the blood of Chriſt, here ſignified and repreſented; and that if ever you will be ſaved, you muſt, as you ſubmit to this Ordinance, ſo alſo ſubmit to the acceptance of him and his righteouſneſs, and look for ſalvation from him, and no other; and that you might believe the Goſpel is not a *Romance*, but a true Hiſtory of what he, who was the Son of God, did in dying for your ſins, that you might not dye eternally. And that when our own unbelieving hearts are over-whelmed in the thoughts of theſe things, and ſaying, Surely ſuch a thing could not be, the mercy is too big for the graſp of our reaſon and comprehenſion; we might help our ſelves by reflecting on our *Baptiſm*, and *our frequent communicating at the Lords table*; and chide down thoſe riſings of unbelief, ſaying, If this were not, *What is the meaning of ſprinkling perſons with water in Baptiſm?* or our ſo often meeting at the Lords table to *eat bread* and *drink wine*, ſignifying the fleſh and blood of Chriſt? And as to that *faith* which is *ſaving and juſtifying*, the object of which is the *perſon* of the Mediator; the ſoul is alſo helped in that, as

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it is helped in the other faith: For the more the Soul is confirmed in the Doctrine and Propoſition of the Goſpel, and the truth of that, the more ground it ſeeth to look for no other name, under heaven by which it ſhould be ſaved, but to go out of it ſelf unto him; as one, who becauſe he was God, is able to ſave to the utmoſt; and becauſe he ſubmitted to be made man, to dye upon the Croſs, to pay a price for loſt man, evidenced his unqueſtionable willingneſs, to ſeek and to ſave that which was loſt, ſo as the ſoul hath no longer any pretence or colour to doubt or queſtion the ſufficiency, or willingneſs of this Saviour. Thus this great Ordinance, if duly improved, is of exceeding great uſe to us, to help our Souls in their exerciſes of faith: the Soul, as it were here, reacheth its hand to put into the holes of Chriſt's ſide, and its fingers to lay in the print of the nails.

2. Nor is it leſs helpful to the ſoul in the *exerciſes of holineſs*: And this not only as it layeth the ſoul under an engagement to it, of which I ſpake ſufficiently before: but alſo in regard of the *ſecret bleſſing of the Lord*, attending Baptiſm, where a Chriſtian ſetteth himſelf to fulfil the ends of it.

Object. 1. But ſome will ſay, *We have been baptized, and we do not find ſuch fruits; we are full of doubts, and fears, and unbelief ſtill; and we are very unholy ſtill; we find no ſuch fruit of our Baptiſm.*

I Anſwer. 1. *Poſſibly you have not ſtirred up your Baptiſmal grace.* I remember St. *Paul* calls to *Timothy*, to ſtir up the *gift of God which was in him*; *and* (1 Tim. 4. 14.) *not to neglect the gift of God, which was in him, by prophecy, with the laying on of the hands of the Presbytery.* I do not think that any *ſaving-gift* is given to any by *Baptiſm*, more than there is to a Miniſter, by *ſetting him a-part to the Miniſtry.* But there is doubtleſs a gift given the *Baptized perſon*, conducive to his ſalvation; if he will make a due and juſt improvement of it, he hath a *new character* put upon him, and is by it taken out of the Pagan World; he hath a *new vow* upon him; he hath a *new dedication.* Now if men and women will never ſeriouſly conſider, and think on this; never revive the memory of it, or whet it upon

upon their ſouls; it is no wonder to hear them complain, that they find no benefit, fruit, or advantage by it. A Scholar may be at a loſs about a *Notion* or *Queſtion*, in which twenty books he hath in his Study would reſolve him; but if he knoweth not how to uſe his books to that end, or will never take down a book to look for any help from it; he may complain that none of all the books in his Study will do him good in the caſe: The *Queſtion* is, What they would do if he lookt into them, or knew how to uſe them?

Object. 2. But will ſome ſay, *How many baptized perſons are there, to whom their Baptiſm is no help nor advantage; they, notwithſtanding it, are unbelieving, unholy, profane perſons.*

Chriſti nomen induere, & non per Chriſti viam pergere, quid aliud eſt quam prævaricatio divini nominis. Cypr.

To this I anſwer with *Cyprian*, *To take upon us Chriſts name, and not to walk in his ways, is but to profane and abuſe his moſt holy Name.* The Soldiers taking Preſs-money, or being liſted, helps him, if he runs from his Colours very little, unleſs it be to a ſhameful end of his life; but if he keeps him to his colours, it helps him to his pay, and to his reward according to his ſervice.

A man may have in his Yard ſeveral pieces of Timber, which do him no ſervice at all: he may have great heaps of Stones that do him no good, but only annoy and trouble his Yard: But if this man begins to build, then they help him, every ſtone, every foot of Timber is uſeful to him. It is thus with our *Baptiſm*, it lies by us of little uſe, till we begin the *ſpiritual building*; it is a piece of timber, a ſtone cut out and ſquared for that: When a man begins this work, then his Baptiſm helpeth. In ſhort, the water of Baptiſm is much like the *water of jealouſie*: of which you read *Numb.* 5. 27. If the *defiled woman* adventured to drink of it, it *became bitter*, and *made her belly to ſwell*, and her *thigh to rot*, *and the woman to be a curſe amongſt her people*: but if ſhe were clean, it made her fruitful: So doth the water of Baptiſm in a more ſpiritual ſenſe. If the baptized perſon, after it, lives an unbelieving, unholy life, it cauſeth a rot in him, and becomes a curſe to him: But if a perſon adhereth to the faith, and lives an holy life, in conformity to his Baptiſmal-Dedication and Vow, and maketh uſe of his Baptiſm; it maketh him

him fruitful, and helpeth him in every good work.

4. The laſt thing wherein I ſhall ſhew you the uſefulneſs of this ſacred *Inſtitution*, is with reference to its *confirming, ſealing* to, and *aſſuring of the ſoul.*

1. It *ſealeth to us, aſſureth us of*, and *confirms to us the truth of the great Propoſition of the Goſpel.* That this Rite was uſed in the *Apoſtolical Church*, that it hath been uſed ever ſince in the Church of Chriſt, is out of doubt: Now what is the meaning of it? what doth it ſignifie, but *that Chriſt is come into the world to ſave ſinners, and that our ſouls are waſhed clean from their filthineſs by the blood of Chriſt?* So that either theſe things muſt be true, undoubtedly true, or the whole Chriſtian World in all ages hath been miſtaken. Baptiſm is uſeful to aſſure, confirm, and ſeal.

2. It ſeateth, and confirmeth this unto us, *That if we truly repent, and receive the Lord Jeſus Chriſt, our ſins ſhall be waſhed away with his blood, and ſin ſhall not have dominion over us:* Theſe are the two great promiſes of the Goſpel: and in Baptiſm there is a *mutual ſtipulation*, it is neither a ſingle promiſe on Gods part to us, nor a ſingle vow on our part to God; but it is a *Covenant*, Gods Covenant in our fleſh, as God himſelf ſtiled *Circumciſion*; to which Baptiſm ſucceedeth, being a ſeal of the ſame *Covenant.*

3. It is a *confirmation* to us of our *favour with God, liberty of acceſs unto God.* In baptiſm we have the Name of God put upon us; the baptized perſon, like the circumciſed *Jew*, is called by Gods Name, *In populum Dei adoptatur*, he is adopted into Gods family. It is very pleaſant to ſee and obſerve what uſe the ſervants of God have made of this being *called by Gods Name*, in their pleadings with God, *Jer.* 14 9. *Thou, O Lord, art in the midſt of us, and we are called by thy name; leave us not*, Jer. 15. 16. *I am called by thy name, O thou Lord God of Hoſts*, Dan. 9. 18, 19. *O my God, incline thine ear, and hear and behold our deſolations, and the City which is called by thy name. O Lord hear, O Lord forgive, O Lord hearken, and do for thine own ſake, O my God, for thy City, and thy people are called by thy name.* Shall not a Chriſtian, that forgets not the kindneſs of his youth, and the *love of his Eſpouſals*, go to God, and ſay, Lord leave me not, I was baptized into thy name? or, Lord help me, for I was baptized into thy name? Mark how many Promiſes are made to thoſe

thoſe that are called by the Lords name, 2 *Chron.* 7. 13, 14. *If I ſhut up heaven that there be no rain,* &c. *If my people, which are called by my name ſhall humble themſelves, and pray, and ſeek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their ſin, and will heal their land.* So *Iſa.* 46. 6, 7. *I will ſay to the North, Give up: and to the South, Keep not back: bring my ſons from far, and my daughters from the end of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him, yea I have made him.* Admitting a ſoul to live up to his *Baptiſmal dedication* and *Covenant*; his Baptiſm furniſheth him with a great argument to go unto God with, and with a great confidence and boldneſs in his addreſſes to the throne of Grace by reaſon of the promiſes to perſons under thoſe circumſtances. Thus I have largely ſhewed you the uſefulneſs of this ſacred Inſtitution, and finiſhed this my firſt branch of Application. I now proceed to further branches.

Inſtruct. 2. Obſerve from hence, *how great the duty is which lieth upon all baptized perſons.* I will open it to you in three or four particulars.

1. *There lyeth a duty upon them, to hold faſt the profeſſion of the faith of the Goſpel.* Jude v. 3. exhorteth, *that we ſhould contend earneſtly for the faith which was once delivered to the Saints.* St. *Paul*, *Phil.* 1. 27. commands us, together *to ſtrive for the faith of the Goſpel.* The Apoſtle to the *Hebrews* calls to us, to *hold faſt our profeſſion*, Heb 4. 14. *The profeſſion of our faith*, Heb. 10. 23. This diſcourſe will let you ſee the engagement which we have to do it; we are baptized into it; we are ſtriving for needleſs Rites and Ceremonies, things of no value; and in the mean time forget this ſtriving for the fundamental truths of the Goſpel. Theſe are the things we are to *ſtrive*, to *contend for*, to be *tenacious of*; our Baptiſm layeth an engagement upon us as to this, for we are not baptized into *Moſes*, but into Chriſt, that is, into the publick and ſteady profeſſion of the Truths and Doctrine of the Goſpel; and whoſoever apoſtatizeth from that profeſſion, renounceth his Baptiſm, forgetting both his *own dedication in it*, and his *own Covenant* and *obligation* by it. Baptized perſons have ſet to their ſeal, that God is true, and the

Doctrine

Doctrine of his Goſpel is true, and that they will own it, and perſevere in it.

2. Hence it appears, *That all baptized perſons are by their Baptiſm obliged to the acceptation of Chriſt as their ſpiritual husband: I have* (ſaith the Apoſtle) *eſpouſed you to one husband, that one husband is Chriſt*; the contract is made in *Baptiſm*; the *eſpouſals* are upon the admiſſion of the ſoul into the *fellowſhip of the Church*, upon the viſible evidence of his faith and repentance. You know ſometimes there are Contracts betwixt perſons that are not of age, for the conſummation of Marriage; the contract is *in verbis de futuro*, in words reſpecting the time that is to come: the Marriage is *in verbis de præſenti*, in words obliging for the preſent. The differences are in thoſe words, *I will take* (which are the words of a contract), and *I do take* (which are the words uſed in an actual Marriage). Every perſon in Baptiſm is contracted to Chriſt. Every perſon is not of age for an actual Marriage, to which *Repentance* and Knowledge are precedaneous: But every *Baptized Infant* ſaith, *I will take Chriſt for my wedded husband and Lord.* The Act in Infant-baptiſm, is indeed rather the Act of the Parents, than the Childs, which is not yet capable of a rational act: But be it ſo, the Parent hath ſuch a right in the Child, that it ſtands bound to abide by the Act of its *Natural Guardian*, unleſs the child grown up can ſhew a ſufficient reaſon to the contrary. It is thus adjudged as to all legal Acts; what the legal *Guardian* doth, the Infant, and perſon in Non-age doth: It holdeth much more in things ſpiritual, where there is a precedaneous obligation to any humane Law, upon every child to confirm and juſtifie its Parents act: For every ſoul is bound to this; and the Parent herein engageth the child no further than was its precedaneous duty in obedience to God: ſo as the Parents obligation, that the child ſhould accept of Jeſus Chriſt as its Saviour, and perform what God requireth of it, in order to its ſalvation, is really an obligation upon the child to do what its ſpiritual Guardian hath ſolemnly obliged for it; ſo as every baptized perſon ſtands bound to believe in the Lord Jeſus, and to live an holy life.

3. It followeth from hence, *That there is a duty incumbent upon all good Chriſtians, even with their blood to maintain and defend the truth of the Goſpel.* I would be rightly underſtood, not

that all men are engaged in ſuch caſes to take up Arms in the defence of the greateſt Truths of the Goſpel; that requireth a lawful authority to call them to it, and reſts much upon the eſtabliſhment, or not eſtabliſhment of the Doctrine of the Goſpel by the Laws of this or that place: But there is another way of defending the Truths of the Goſpel by our blood, and that is in a way of *Martyrdom*, patiently and chearfully ſuffering even death it ſelf, rather than to deny the truths of the Goſpel: This is every Chriſtians duty, by vertue of his *Baptiſm*. The very term *Sacrament* originally ſignified an Oath that Soldiers took to their Prince, or *Captain General*, to fight, or ſpend their blood under his Command and Conduct; and the giving of this name to theſe two great *Ritual Inſtitutions*, ſignifies the duty of a Chriſtian that is baptized, to fight under Chriſts colours, and to reſiſt unto blood, fighting againſt ſin.

4. Finally, There is a duty incumbent upon all baptized perſons, *to be continually mortifying of ſin, and keeping under their body, and making no proviſion for the fleſh, to obey it in the luſts thereof: For* (ſaith the Text) *as many of us as are baptized into Chriſt, are baptized into his death:* and *we are buried with Chriſt by baptiſm into death.* The import of both which phraſes, I have at large before opened to you, ſhewing you, that they ſignifie this ingagement laid upon us.

Inſtruct. 3. We may from hence infer, *What dreadful, perjured, Apoſtate wretches, the moſt baptized perſons are*; plain Renegado's from thoſe colours under which they were liſted, in the day wherein they were baptized. Shall I reckon them up to you, that you may ſee the difference betwixt Chriſtians in name, and Chriſtians in deed.

1. *What do you think of thoſe who deny the Lord that bought them*; that blow a Trumpet, and ſay, *What portion have we in David*, or in *the ſon of Jeſſe?* What will you ſay to them who deny *that Chriſt is the Eternal Son of God, equal with the Father*; that have made ſhipwrack of their faith in Chriſt as God, or the only Saviour and Redeemer of the World? Was this the faith into which they were baptized?

2. But

2. But how many more are there, who are not in this black bill of *Heretick's and Apoſtates, but yet refuſe to come to Chriſt, that they might have life*; to lay hold on him, and make application of his redemption? By their baptiſm they were ingaged when they ſhould come to years of diſcretion, to ſay unto Chriſt, Thou art our Lord, our Saviour, and the guide of our youth; and we, as the Embaſſadors of the Lord Jeſus, have beſought them in Chriſts ſtead, to be reconciled unto God; and have not ceaſed from day to day, with all the arguments we could uſe, and even with tears to intreat them to be reconciled unto God; yet they live at enmity, and in open rebellion and diſobedience to the great Precept of the Goſpel. They in their Baptiſm ingaged that they would take the Lord Jeſus Chriſt to be their ſpiritual husband; they are now grown up to years of diſcretion: One is married to his Luſts, another is married to the World; many live in a total ignorance of the Goſpel; many more in a deſperate unbelief of it, in a neglect, if not a contempt of Gods way of ſalvation: The Lord makes a wedding-feaſt, he ſends to invite men to it: One hath married a wife, and cannot come; another hath bought five yoke of oxen, and hath not tryed them, *&c.* Every impenitent ſinner is maimed unto one luſt or another.

3. How many are there, who by their Baptiſm are obliged to defend and maintain the intereſt of Chriſt and his Goſpel, *whoſe work it is to perſecute the Image of Chriſt, wherever they ſee it*, and ſet themſelves in a direct oppoſition to thoſe Truths, Inſtitutions, and perſons who have any thing of the image and ſuperſcription of Chriſt upon them?

4. Finally, What ſhall we ſay to thoſe *who live in the conſtant practice and indulgence of thoſe luſts*, which by their baptiſm they were ingaged to mortifie, and dye unto? In ſhort, not only every perſon that is erroneous in Doctrine, and a ſtiff maintainer of any Propoſitions contrary to the fundamental Doctrine of the Goſpel; not only perſecutors and open enemies to the Croſs, and Goſpel of Chriſt; but every one that abideth and goeth on in his unbelief; or who indulgeth himſelf in any unmortified luſt, is before God, by reaſon of his *Baptiſmal Dedication* and *Vow*, a ſacrilegious, perjured and Apoſtatized perſon.

Inſtruct. 4. And from hence (in the next place) *will the righteouſneſs of God appear, in throwing multitudes of baptized perſons into that lake which burneth with fire and brimſtone.* The *Jews* of old were wont much to glory in two things: 1. *That they had Abraham to their Father.* 2. *That they were of the Circumciſion*, and looked upon others that were not circumciſed as accurſed. Our *Saviour*, *John the Baptiſt*, *the Apoſtle Paul*, Matth. 3. John 8. Rom. 2. (as you will find) were put to take a great deal of pains, to beat them out of theſe vain and empty confidences; I am afraid that we have too many that are apt to flatter themſelves with the name of Chriſt, and that they are called Chriſtians, and are baptized into the name of Chriſt. *Luther* complained that there were many that did but *erepare Chriſtum*, make a vain boaſt of Chriſt.——*Faciant funes & nomina vana Catonum.* What ſaid *John Baptiſt* to the *Jews? Think not to ſay within your ſelves, We have Abraham to our Father*, Mat. 39. What doth Chriſt ſay? *John* 8. 39. *If you were Abrahams ſeed, you would do the works of Abraham: But now you ſeek to kill me.—This did not Abraham.* What ſaith St. *Paul* to their boaſting of *Circumciſion*, Rom. 2. 25. *For circumciſion verily profiteth, if thou keep the law, but if thou be a breaker of the law, thy circumciſion is made uncircumciſion.* v. 28, 29. *For he is not a Jew that is one outwardly: neither is that circumciſion which is outward in the fleſh. But he is a Jew who is one inwardly: and circumciſion is that of the heart in the ſpirit, whoſe praiſe is not of men, but of God:* and *Phil.* 3. 2, 3. *Beware* (ſaith he) *of the conciſion*; he means the *Jews*, the circumciſion; he calls them the conciſion, becauſe of the ruffle and rent they made in the Church of God; *For* (ſaith he) *we are the circumciſion which worſhip God in the ſpirit.* Alas! poor creatures, here will be your judgment, your condemnation will be aggravated from this, That you were *baptized*, and ſo under a ſolemn *dedication to Chriſt* under a ſolemn vow to be his diſciples: and this vow of God you have broken; this Oath you have ſatisfied; you were bound to God, and you are run away, and brake your bonds, and caſt the cords behind you. Shall the Maſter be juſtified that ſends his Covenant-ſervant that runs from him, or neglects his buſineſs, to *Bridewell?* Shall the *General* be juſtified, which hangs up the Soldier who runneth from his colours? and ſhall not God be juſtified in condemning thouſands of bap-

baptized perſons, whole lives are but a continued apoſtacy? God would be juſtified in it as Creator, for your not living up to the law of your Creation: but how much more when you have in Baptiſm dedicated your ſelves to him, and made a ſolemn vow to be his ſervants?

Inſtruct. 5. From hence you may obſerve, *That there is a great difference to be put betwixt perſons baptized:* Some are Baptized with Water; others not with water only, but with the Holy Ghoſt alſo, and with fire: ſome have been baptized only with a Miniſterial Baptiſm, others have been baptized alſo with a true, effectual, ſpiritual Baptiſm: ſome have been baptized in the name of Chriſt, or into Chriſt only in a large ſenſe; others are baptized into Chriſt in a true, ſpiritual and ſtrict ſenſe. And this brings me to a ſecond Uſe.

Uſe 2. Which ſhall be of Enquiry, *Whether we be baptized into Jeſus Chriſt yea or no?* Multitudes (as you have heard) have been baptized, that in a true, proper and ſpiritual ſenſe have not been *baptized into Chriſt.* But you will ſay, how ſhall we ever ſatisfie our ſelves in this point? I pray obſerve my text, and the parallel text to it, *Gal.* 3. 27. In that text you will find theſe words, *As many of you as have been baptized into Chriſt, have put on Chriſt.* In this text you have it, *As many of us as have been baptized into Chriſt, are baptized into his death: We are buried with Chriſt by baptiſm into death.* The phraſes of the text I have fully opened: but let me ſpeak a word or two to the other phraſe, *As many of us* (ſaith the Apoſtle) *as have been baptized into Chriſt, have put on Chriſt.* We meet with the phraſe in other texts, Rom. 13. 14. *But put you on the Lord Jeſus Chriſt,* Eph. 4. 24. you read of *putting on the new man, which after God is created in righteouſneſs and holineſs:* and *Col.* 3. 10. you have a phraſe much like it: But *put you on the new man, which after God is created in righteouſneſs and holineſs:* and *Epheſ.* 6. 11. you read of *putting on the whole armour of God.* Chriſt and his Graces, in theſe texts, ſeem to be ſet out to us under the notion of a garment, *Rev* 6. 11. you read of *white robes* that were given to the *Saints:* and chap. 7. 9. of a great multitude, to whom were given *white robes,* and palms. St. *John,* v. 13. asking *what they were who were arrayed:*

rayed with white robes? had anſwer, *That they were thoſe who had waſhed their robes white in the blood of the lamb.* In ſome conformity to this, God ſpeaks, *Ezek.* 16. 10. *I girded thee about with fine linnen.* Now *Rev.* 19. 8. *the fine linnen is the righteouſneſs of the Saints; not our own righteouſneſs, which is of the law: but the righteouſneſs which is of God, even the righteouſneſs which is of God through faith in Chriſt,* Phil. 3. 10. and the Church owns, that her righteouſneſs was as a menſtruous cloth, and as filthy rags; but *Jerem.* 23. 6. he (Chriſt) is *the Lord our righteouſneſs.* So then, to put on Chriſt, is to *put on the righteouſneſs of Chriſt.* This is put on,

1. For our *Juſtification.* It is the Righteouſneſs of God (in the Goſpel) revealed from faith to faith, that is ſpoken of *Phil.* 3. 10.

2. For our *Sanctification*; not that we are to do nothing, but (as the Apoſtle ſpeaks) that we might *be compleat in him*; and *Rom.* 8. 3. that the *Righteouſneſs of the law might be fulfilled in us, who walk not after the fleſh, but after the ſpirit.* This now more generally, but more particularly: Doth any one ask me, Sir, how ſhould I know whether I have put on Chriſt, or no? I anſwer.

1. *If thou haſt put on Chriſt, thou haſt ſometime before diſcerned thy ſoul to be naked*: It is Gods act to put us on Chriſt; and what God doth of this nature, is all in Charity: He hath commanded us, *Luke* 14. 13. *When we make a feaſt, to call the poor, the maimed, the lame, and the blind*; not our *rich neighbours*, v. 12. leſt they *bid us again, and make us a recompence:* God will not be *recompenced* for his acts of grace; he feeds the hungry, and cloatheth the naked, the rich he ſends empty away. The proud Phariſee is too well cloathed in his own opinion, for the Lord to put him on Chriſt, and his robes.

Again, Though the *putting on Chriſt* be Gods act as to *Imputation of Chriſts righteouſneſs*, and the *acceptation of us in the beloved:* yet it is alſo our *Act*, in reſpect of the *exerciſe of our faith*; no ſoul will wear the garment of another, that hath a fit and decent one of his own; we naturally ſcorn to be *beholden to any.* God therefore firſt cauſeth the ſoul to ſee that it is naked, and to complain of its nakedneſs; then he putteth Chriſts robes upon it. Did you ever diſcern that you were naked? Were you ever truly

truly ſenſible, that you wanted a *righteouſneſs*, a garment of righteouſneſs to appear in before God another day, leſt you at that day ſhould walk naked, and men and Angels ſhould ſee your ſhame? if you did not, you may be confident, that you never yet *put on Chriſt*, nor were in a ſtrict ſpiritual ſenſe *baptized into Chriſt.*

2. If you have put on Chriſt, *you have put on him alone.* The Children of God ſhall never ſtand before him another day in a parti-coloured coat: Chriſts robes will not go over another garment, nor be ſtitched together with our rags. It is a piece of new cloth that muſt not, cannot be ſown to an old garment: This is the Papiſts vanity, they would ſtitch up their own works with the robes of Chriſts righteouſneſs, and both together ſhall make up a righteouſneſs for them to appear before God. The good Chriſtian may be reſembled to one of you Weavers, who are hard at work all the week long, but never put on a piece of your own making. A good Chriſtian is always hard at work, and working the work of righteouſneſs, praying, hearing, faſting, ſerving God in the works of his general calling, and of his particular relation with his utmoſt diligence and faithfulneſs: but when he hath done, he ſaith, Lord, let not this be my clothing, I dare not appear before thee in theſe things! Lord, put me on Chriſt! help me to put on Chriſt! *Let me*, ſaith the Apoſtle, *Phil.* 3. 9. *be found in him, not having my own righteouſneſs, which is of the law, but that which is through the faith of Chriſt, the righteouſneſs which is of God by faith.* He that hath put on Chriſt, ſaith (as *Eſau* to his Brother) to all the *Angels* and *Saints*, I have enough, my brethren, I have enough, keep what you have unto your ſelves: nay, he ſaith to his own Soul, I have been waſhed in *Jordan*, I need not my own *Abana* and *Parphar*, he will ſee a need of his own work, as to ſalvation, and the judicial diſcharge of him at the laſt day (if men will call that Juſtification); but not as to remiſſion of ſins, or the actual Juſtification and Acceptation of his Soul by, and before God, in this life; he makes his boaſt of Chriſt, and *rejoyceth in him, and hath no confidence in the fleſh*, Phil. 3 3. Thus much as to the putting on Chriſt as to *Juſtification.* As for the putting on Chriſt, with reference to Sanctification, let me add a few notes, by which we may judg of that.

3. *He that hath thus put on Chriſt, hath put him on, not only for his upper, but for his inward garment:* He is not ſanctified in body

body only, but throughout, *in mind, and in ſpirit*; he doth not only offer up his body as a *living ſacrifice, holy, and acceptable unto God*, but he is *transformed through the renewing of his mind*; he hath not only a demure countenance, an holy look, or tougue, but his thoughts are in a great meaſure holy, his will, his affections are holy, with allowance to ſuch infirmities as attend even the beſt of Saints; *he* (ſaith the Apoſtle) *is a Jew, that is one inwardly*; ſo he is a Chriſtian that is one inwardly. St. *Paul* delighteth in the Law of God after the inward man, *Rom.* 7. 22. Many put on a face, and outward appearance of Religion: The Phariſees, *Luke* 11. 39. *made clean the outſide of the cup and platter*: but our Saviour tells them, that *their inward part was full of ravening and wickedneſs*. So many are outwardly very fair and religious, but inwardly they are vain and filthy; had you a window into their hearts, there you would ſee vain, and idle, and ſinful thoughts; and thoſe not rare, and crouded in; but frequent, conſtant, and feaſting their Souls; A blind underſtanding, a will ſtubborn and rebellious againſt the will of God, eſpecially if croſs to their natural bias, and inclinations, and humours, or intereſt; ſenſual and carnal affections not ſet on heaven and heavenly things, but meerly feeding on earth, and earthly things.

4. If you have *put on Chriſt, you have put off what is contrary unto him.* Rom. 13. 12. *Let us therefore* (ſaith the Apoſtle) *caſt off the works of darkneſs, and put on the armour of light.* Eph. 4. 22. *And be you renewed in your mind, that you put off, concerning your former converſation, the old man, which is corrupt according to deceitful luſts.* v. 25. *Wherefore putting away lying, ſpeak every man the truth to his neighbour.* v. 26. *Be you angry, and ſin not.* v. 28. *Let him that hath ſtollen, ſteal no more,* &c. v. 29. *Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace to the hearers.* v. 30. *Grieve not the holy Spirit,* &c. v. 31. *Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking be put away from you, with all malice, and be you kind one to another, tender hearted,* &c. Col. 3. 8. *But now you alſo put off all theſe, anger, wrath, malice, blaſphemy, filthy communication out of your mouth* v. 9. *Lye not one to another, ſeeing you have put off the old man with his deeds, and have put on the new man, which is created in knowledge after the image of him that created him.* This

is

is to be baptized into the death of Chriſt: This is the picture of him who hath put on Chriſt.

5. *Who ſo hath put on Chriſt, hath put on both his robes, and his ſackcloth, and crown of thorns.* As there is a dying to ſin, ſo there is a living to righteouſneſs, in every ſoul that hath put on Chriſt: As he puts off what I mentioned before, ſo he alſo puts on, *as one of the elect of God, holy, and beloved, bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering*; he forbears others, and forgives others, if he hath a quarrel againſt any, even as Chriſt forgave him: ſo alſo doth he, he puts on *Charity*, which is the bond of perfectneſs; the word of Chriſt dwelleth in him richly, in all wiſdom; he doth all he doth in the Name of the Lord Jeſus Chriſt, whether in word or deed, giving thanks to God, and the Father by him, *Col.* 3. 11, 12, 13, 14, 15, 16, 17. He puts on habits of univerſal righteouſneſs, and holineſs, which the Apoſtle calleth the *Image of God*; he puts on *meekneſs* and *patience* in ſuffering; *Being reviled, he revileth not again: he is led as a lamb to the ſlaughter, and as a ſheep before the ſhearers, he openeth not his mouth*, &c.

6. He who *hath put on Chriſt, hath put on the whole armour of God:* It all goes along with Chriſt to a ſoul; ſuch a ſoul *ſtands with its loins girt about with truth, having on the breaſt-plate of righteouſneſs, and its feet ſhod with the preparation of the Goſpel of peace:* He takes the ſhield of faith, whereby he is able to quench all the fiery darts of the wicked: he takes the helmet of ſalvation, and the ſword of the ſpirit, which is the word of God, *&c.*

7. Finally, If the ſoul hath put on Chriſt, *its face, its garments will ſhine:* That ſoul will look like *Moſes* when he came from the *Mount:* Its light will ſhine before men, that they ſhall ſee its good works. How beautiful muſt that ſoul be, that is cloathed with light, as with a garment? Its faith, its holineſs, its humility, its meekneſs, will be everywhere reported of. If now you find theſe things in you in ſincerity, and in ſome meaſure, though not in the perfection of degrees, you may conclude you are *baptized into Chriſt*, becauſe you have put on the Lord Jeſus Chriſt.

Uſe 3. I ſhall ſtand once more on this foundation, and give you a few words of *Exhortation*, with which I will conclude. I ſhall ſpeak, 1. to you that are *Parents* 2. *To you that are Children*, or who have been baptized while you were Children. 3. *To all in general*, whether Parents, or Children.

Firſt, I ſpeak unto you *Parents*. I have two words to ſpeak to you, upon occaſion of this diſcourſe. 1. *That you would be very grave and ſerious when you bring your Children to this great Ordinance of God.* It was indeed one of the ends I propoſed to my ſelf, in undertaking this diſcourſe, to correct that woful levity which I generally obſerve in this moſt grave and weighty action. And here, were I in a Congregation proper for ſuch a diſcourſe, I would beſeech my brethren in the Miniſtry, to reſtrain that ſlightneſs, and deſultory levity that is ſo ordinary in this Adminiſtration, by their more grave and thoughtful performance of this part of their Miniſtry. I perſwade my ſelf much of this hath been occaſioned by that groundleſs fancy, *That Baptiſm is neceſſary to ſalvation*; not only by a *neceſſity of precept* (as the fulfilling of every command of God is neceſſary), and by a *neceſſity of the mean*; as it is a divine mean, which in its ſeaſon, and under due circumſtances, we ought not to neglect (we freely grant both theſe); but ſo neceſſary, that by it *Original ſin* is certainly waſhed away, and *without it a child cannot be ſaved*; which is that which I call a groundleſs fancy, if not a *Relique of Popery*. It is true, we have no certain time limited for *Baptiſm*. To give you my opinion in the caſe: The beſt argument we have for *Infant-Baptiſm*, is the *Analogy* betwixt *Circumciſion* and *Baptiſm*, they being both *ſeals* of one and the ſame *Covenant of grace*, which is not ſtraitned under the Goſpel-diſpenſation. God prelcribed the Eighth day as a certain time for *Circumciſion*, yet were not the *Jews* tyed to the eighth day under undue circumſtances. All the while the people were travelling in the Wilderneſs, which was forty years, there were no Children circumciſed, as you may read *Joſh* 5. 5, 7. I would fain know how *Baptiſm* is more *neceſſary* to the *ſalvation of Chriſtians*, than *Circumciſion* was to the ſalvation of the *Jewiſh* Children? I am ſure they were both ſeals of the ſame *Covenant*: the *contempt of an Ordinance of God, that is damnable*; but the *omiſſion* of it, under *undue circumſtances* (as ſuppoſe the ſickneſs of the child, *&c.*) is

far

far from being ſo; it may be our duty, that the Ordinance of God may be more gravely, and thoughtfully adminiſtred. But from that *Popiſh opinion* of the *abſolute neceſſity* of *Baptiſm* to *ſalvation*, and the *efficacy* of it as a work done, have riſen many abuſes and prophanations of this holy Ordinance of God. Hence came up the practice of *Midwives baptizing*, which held amongſt us till King *James* his time: hence the ſlighty and perfunctory adminiſtration of this Ordinance by too many at this day. For my own part, ſuppoſing other due circumſtances to concur, I ſhould not omit the baptizing my child beyond the Eighth day: Nor on the other ſide fear, that if due circumſtances did not concur, the delaying of it longer. But this is but a digreſſion. Let me beg of you that are Parents, with all ſeriouſneſs and gravity, and due forethinking what you do, to bring your Children to this moſt ſacred Inſtitution. Remember that in it you preſent your Children before the Lord; you dedicate your Children unto the Lord. What a great action this is! What gravity, reverence, ſeriouſneſs, deliberation is ſufficient for ſuch an action! With what fear ought the Lord to be ſerved in ſuch an action!

2. The ſecond thing which I would call to you for, ſhall be a *faithfulneſs to your children whom you have ſo dedicated to God.* Your child knoweth not what is done unto it; it knoweth not that it is baptized; that it is ſo dedicated to Chriſt; that ſuch an Oath of the Lord is upon it; it knoweth of no vow that it hath made; no *Covenant* with God in which it is engaged; you have brought it under this engagement. If now you ſhall not tell the child its ſtate, what you have done as to it, under what a Vow and Oath of God you have brought it, but it ſhall give up it ſelf to the ſervice of the Devil, and live contrary to its moſt ſolemn ingagements: your child ſhall periſh, but ſhall not its blood be required at your hands? When God fell upon *Moſes*, and had like to have killed him in the Inn, for not circumciſing his child, it is ſaid his wife *Zipporah*, in a paſſion, *cut off the childs foreskin, and threw it at Moſes*, ſaying, *A bloody husband haſt thou been to me, becauſe of the circumciſion.* How many thouſand children hereafter, will throw the very coles of Hell at their Parents, and ſay, Ah! Bloody Fathers, bloody Mothers, have you been to us, becauſe of our Baptiſm! you dedicated us

to God, when we were Children; we lived with you ten, twenty years, and you never told us of it, but let us run into thoſe ſins which have brought us into theſe flames: you brought us under a ſolemn *Vow and Covenant* to God in our *Baptiſm*, and never told us what you vowed or ingaged for us; we never heard a word from you of our *Baptiſmal vows*; if we had, we ſhould probably not have violated them, as we have done: Bloody, damning Parents have you been to us! Thus much ſhall ſerve for what I have to ſay to Parents.

Br. 2. I ſpeak to you that are Children. That which I have to ſay to you, is, *Remember you have been baptized into Chriſt.* That you have been by your Parents dedicated to Chriſt, and are under a vow to be his ſervants: Remember that you have vowed the profeſſion and defence of his truth, the acceptance of him as your Lord and Saviour, an adherence to him, a living up to his law, being *baptized into his death*, and *buried with him by baptiſm into death.* It may be ſome of your Parents never minded you of this: I now tell you of it; and indeed I have ſometimes thought, that one end of Gods inſtituting us Miniſters, hath been to ſupply the defects of Parents, and Maſters of families, in this debaucht and declining age of the world. Let all therefore hearken to me this day; I ſuppoſe I ſpeak to none but have been baptized *into Chriſt*, in the larger ſenſe, *εις ὄνομα*, into the Name of *the Father, the Son,* and *the Holy Ghoſt*: And if ſo; If your Parents have forgot to tell it you, or neglected their duty, I tell it you; you are all *dedicated unto Chriſt*, yea, and God hath *accepted you*; for he hath bidden us, *Go and baptize in the Name of the Father, the Son, and the Holy Ghoſt*: We have baptized you in the name of the *Father, Son,* and *Holy Ghoſt.* What follows hence? You are *ſacred perſons*, not ſanctified in a ſpiritual ſenſe, but ſacred in a *ceremonial ſenſe*, in which ſenſe all the *Jews* were called an *holy people*: and the Apoſtle ſaith, 1 *Cor.* 7. 14. our *children* are not *unclean*, but *holy*; ſanctified *ceremonially, externally, ritually*, that is *ſet a part* for God; *ſanctified*, as the *Tabernacle*, the *Temple*, the *Veſſels* of the Temple under the Law were ſanctified. I tell you again, that you are under a *Vow* and *Covenant*, to own the *profeſſion of Chriſt*, and to *defend it*, to *accept of Chriſt* as the Saviour of the World, as your Saviour, in par-

particular; to *commit all your spiritual concerns unto him*, to *live to Christ*, not to lusts, not to the world: as to these things, *you were buried with Christ by baptism into death*. Do not think to evade this, by saying it was none of your own act; your parents did it, you did it not: It is in the power of parents to ingage you in a debt (by the laws of men), to which all the estate you inherit by them, shall be lyable for payment, though there be no antecedaneous obligation upon you from the law of God, to pay such debts. It is in your parents power to dispose of you in *Marriage* in your *Nonage*; and before God you will be bound, when of age, so to dispose of your selves, unless you can give a sufficient reason to the contrary. As to God, it is in your parents power to render you obnoxious to his wrath and justice, so as for their sins, you shall answer as far as your lives and estates go, though, indeed, they cannot without a guilt of your own, subject you to the eternal wrath of God: your prrents have, as to this, dedicated you to God to be his servants; they have brought you under the Vow and Oath of God, to be his servants, to *own*, *profess* and *defend* his Gospel, and the truths of it; to accept of the Lord Jesus Christ as the Saviour of the World, as your Saviour, and spiritual husband, to live unto him, in disclaiming the service of lusts, and of the world. Take heed now of *Sacriledge*, *Perjury*, and *Apostacy*. A loose leud life, contrary to the Gospel, brings you under all this guilt, and subjecteth you by the righteous God to be dealt withall as *sacrilegious persons*, who being *holy*, have stollen away your selves from the service of God, and robbed God of his right, as *false* and *perjured persons*, who have sworn your selves unto God, and have violated the Oath of God upon you: As *Apostatized persons*, who have put your hands to the Lords plow, and have drawn it back again. There is yet a time for you to repent, and to remember the kindness of your youth, and the love of your *Espousals*. O neglect it not: To day, while it is called to day, harden not your hearts through *Impenitency*; nourish not unbelief in your Souls: *Return, you Shulamites, return*. Remember from whence you are fallen, and how the Oath of God presseth you: Let no *baptized person* go down to the pit, that will but add oyl to the fire that shall never go out. It will be more tolerable for an unbaptized *Turk* or *Indian*, than for a baptized Christian, in the day of judgment, if he stands at the Judges left hand in that day.

Br. 3. Lastly, I speak to you all, *Men, Brethren*, and *Fathers*, 1. Labour to *see your selves baptized into Christ*: you are all baptized *in the name of Christ*, but rest not here. Give your Souls no rest, until you find that you are baptized *into Christ*, that you have *put on Christ*; how you may know that I have shewed you that you are concerned in it, will appear from the *insignificancy* (as to your eternal state) of *Water-Baptism*. O think not that the *pouring*, or *sprinkling* of a little water upon your face, can wash away the sin of the soul: Beg of God, that you may be *born again of water, and of the spirit*; without which, our Lord hath told you, *you can never enter into the Kingdom of God*, that you may be baptized *with the Holy Ghost, and with fire*, burning up the dregs and drosse of lusts and corruptions, which *Water-Baptism* leaveth in every soul. Nay, remember, your *Water-Baptism* without this, will be but as the *Water of jealousie* to the guilty woman, as Gods water of Witness, the more to confound your souls to all eternity.

2. Let all persons *reflect on their Baptism*: Let the *unconverted* reflect upon it, and study it, to ingage them to faith and repentance, because of their Oath and ingagement in Baptism to do it. Let the *converted reflect upon it*, and fetch strength from it, more *to dye unto sin, and to live unto righteousness*; remembring, they were *baptized into Christ, baptized into his death*, and *buried with him by baptism into death*. But this is enough to have spoken on this argument. God give his blessing.

F I N I S.